

Chapter Three

Judaism, Christianity, and Their Respective Followers

Students are not provided with substantial information about Judaism and Christianity in Saudi Arabian textbooks. Scant details are given, and they are counterbalanced by the large quantity of negative references to these two monotheistic religions and their followers. Whereas Islam is presented as a superior religion and the only true one, the general approach in the textbooks toward Judaism and Christianity is overtly hostile.

General References to Judaism and Christianity

These are relatively few and are mostly related to the personality of biblical figures such as Moses and Jesus, who are revered in Islam and mentioned in the Qur'an. This sort of information about Judaism and Christianity is the only type available to a Saudi student, apart from negative references, to be dealt with later in this chapter.

The Torah was revealed to Moses, may peace be upon him.

Dictation, Grade 9, pt. 2 (2000) p. 12

Read the foregoing noble verses [of the Qur'an] and then answer the following [questions]:

1. To whom did God send Jesus, may peace be upon him, and how are his followers called?
2. Mention a miracle from among the miracles of Jesus, may peace be upon him.

3. To which prophet and nation was the Torah revealed?

Dictation, Grade 9, pt. 1 (2000) p. 59

6. What is the book that was revealed to Moses, may peace be upon him?

7. What is the book that was revealed to Jesus, may peace be upon him?

Reader and Texts, Grade 7, pt. 2 (2001) p. 79

In the books of the Jews and the Christians there is an order by God to worship Him alone and not to believe in anyone that is worshiped except Him, and to hold prayers and give alms.

[Qur'an] Commentary, Grade 7, (1998) p. 115

The Messiah, the son of Mary, is Jesus, may peace be upon him. He was referred to through his mother because he had been created [by God] with no father.

Monotheism, Grade 7, (2001) p. 54

The meaning of words [appearing in a Qur'anic text, explained in this context]

“Mary, the daughter of Amram, who made her vulva inaccessible”—guarded and preserved it. It is intended [here] to praise her for her perfect chastity.

“We [i.e., God] breathed into her of Our spirit”—[God] sent Gabriel to her and God ordered him to blow into a pocket in her chemise, and then the blow descended and penetrated into her vulva and caused her pregnancy with Jesus, may peace be upon him.

[Qur'an] Commentary, Grade 9, (2000) pp. 157-158

God selected Mary, the daughter of Amram, honored her, testified to her chastity ... and exclusively mentioned her by her name, for God has not mentioned any woman in the Qur'an by name except Mary, may God be pleased with her.

[Qur'an] Commentary, Grade 9, (2000) p. 159

When Jesus—may peace be upon him—conveyed his Lord's message and the Apostles helped him, the Children of Israel were split into three groups regarding Jesus:

A group that was guided by the truth he had brought them.

A group that went astray, denied his prophethood, and accused him and his mother of terrible things, and they are the Jews.

A group that went too far regarding him, elevated him above the status given to him by God, and split into [different] sections about that, and they are the Christians.

[Qur'an] Commentary, Grade 9, (2000) p. 91

Holy Scriptures: A Comparison

The textbooks teach that the Torah and the Gospels, though both revealed by God to his prophets, are not comparable to the Qur'an. The latter is the only Book of Truth, while the other two are believed to have been distorted by the Jews and the Christians, respectively.

To the teacher: The following [instructions] are to ensure the clear exposition of the [present] lesson:

— Mention other examples of heavenly books that were revealed [by God], such as the Torah which God revealed to Moses—may prayer and peace be upon him—[as] God said [in the Qur'an]: “We have revealed the Torah in which there is guidance and light,” the Gospel which God revealed to Jesus—may prayer and peace be upon him—[as] God said: “We gave him the Gospel in which there is guidance and light,” and Psalms which God revealed to David—may prayer and peace be upon him—[as] God said: “We gave David the Psalms.”

— Explain that the Qur'an supersedes the books that preceded it, [as] God said: “And to you we have revealed the Book with the truth, confirming the Scriptures which came before it and standing as a guardian over them,” i.e., dominating them.

Monotheism and [Islamic] Jurisprudence, Grade 3, (2001) p. 31

God has preserved the Holy Qur'an from forgery and falsehood... As for other heavenly books, [God] did not take upon Himself to preserve them, so distortion and defect have set in there.

[Qur'an] Commentary, Grade 7, (1998) p. 115

Superiority of Islam and the Muslims

This is a basic tenet of Islam and is highly emphasized by the Saudi textbooks. Islam is the only true religion. Its followers will be rewarded in Paradise, while all others are doomed to be cast into Hell. Though Jews and Christians are given the right to retain their religion, the natural choice for them is to become Muslims, and every Muslim is obliged to persuade them to do so. The superiority of the Muslims is not only religious, but moral and political, and it finds additional expression in legal matters.

The religion of Islam is the true religion and any other religion is false. The religion of Islam is lofty and triumphant over all [other] religions. God has accomplished His promise, for since the sun of Islam rose over the earth it has been high above the rest of the religions. And it shall remain so—as God has promised—until God inherits the earth and all that is found upon it.

[Qur'an] Commentary, Grade 9, (2000) p. 88

The religion of Islam ... replaced the former religions that had preceded it.

Geography of the Muslim World, Grade 8, (1994) p. 18

To the teacher:

— The teacher will urge the students to pray...

— He will explain to them the ugliness of unbelief and that if the infidel dies in his unbelief, his destiny is [Hell's] fire and he never enters Paradise....

Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 5, pt. 1 (2001) p. 85

Answer by "Yes" or "No":

— The religion of Islam is the path that leads to Paradise.

— The other religions destroy their followers.

Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 5, pt. 1 (2001) p. 34

What is the true religion that one should hold on to?

[Qur'an] Commentary, Grade 7, (1998) p. 115

4. Mention a Qur'anic verse proving that God accepts only Islam as a religion.

Geography of the Muslim World, Grade 8, (1994) p. 21

The unbelievers¹ among the People of the Book and the polytheists shall burn forever in the fire of Hell. They are the vilest of all creatures.

[Qur'an] Commentary, Grade 7, (1998) p. 116

5. What is the fate of the infidels and hypocrites on the Day of Judgment?

[Answer:] Their abode is Hell.

[Qur'an] Commentary, Grade 9, (2000) pp. 156, 155 respectively

An infidel who dies as such, after having heard about Islam, is surely one of the people of Hell.

Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 6, pt. 2 (1999) p. 29

An infidel may intend in his deeds to please God (such as helping the poor and attending to the sick), as [do] some of the polytheists, the Jews, and the Christians. They do not get rewarded in the hereafter because their deeds are not based on the [true] belief in God. But God may reward them for that in this world.

Monotheism, Grade 9, (2000) p. 13

2. If an infidel gives [alms] to his relatives or donates to a benevolent society, will this help him on the Day of Judgment?

Monotheism, Grade 9, (2000) p. 14

Twenty Christian men came to the Messenger of God while he was in Mecca, having heard the news about him. They found the

1. Unbelievers and infidels [*kuffar*] are those who do not believe in Muhammad's mission, i.e., non-Muslims. The People of the Book [*Ahl al-Kitab*] are those non-Muslims who believe in God but not in Muhammad's mission, mainly Jews and Christians. They are so named after the sacred books they have—the Torah and the Gospels. Polytheists [*mushrikun*] are those who worship both God and idols. The inhabitants of Mecca during Muhammad's time are meant by this reference. Pagans [*wathaniyyun*] are idol worshippers, but this term is used to a lesser extent. Another term often used in this context is hypocrites [*munafiqun*], which denotes certain people of Medina who became Muslim outwardly but cooperated with Islam's enemies. This term is best translated into "false Muslims."

Messenger in the mosque, so they sat next to him, talked to him, and asked him.... When the Christians finished asking the Messenger [the questions] they had wanted [to ask], the Messenger invited them to [embrace] Islam and recited to them something from the Qur'an. When they heard the Qur'an, their eyes were filled with tears and they answered God and believed in Him and considered it [the Qur'an] to be true.

Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 20

Calling for Monotheism

The call for [embracing] the Islamic religion is a duty.

Monotheism, Grade 7, (2001) p. 42

The Muslim should ... work hard in teaching Islam to others.... This is [one] of the most obligatory duties upon the Muslim. When you invite a person to [embrace] Islam, you become a means for saving him from [Hell's] fire and for taking him out of the group of God's enemies so that he will become [one] of His close associates. A great reward will be yours by that.

Monotheism, Grade 7, (2001) p. 48

We should participate in the spread of Islam and call for it [i.e., embracing Islam] to the best of our abilities.

Geography of the Muslim World, Grade 8, (1994) p. 29

I have known a young man.... He dedicated himself to calling [upon non-Muslims] to [follow] God.... He allocated part of his time to visiting establishments where non-Muslim workers are found in order to call upon them to [embrace] Islam. He called upon two young men and they came to believe in God and preferred Islam to other [religions]. He taught them the principles of the Arabic language, so that they would read God's book. When they started reading and writing he said to them: "Start, with God's blessing, by calling upon the sons of your own people and language. Follow two principles: the call to [follow] God and teaching the Arabic language."

Dictation, Grade 9, pt. 2 (2000) p. 17

What is the importance of giving Islamic books to non-Muslims?
Dictation, Grade 9, pt. 2 (2000) p. 33)

The Muslims are the leaders of the world.
Language exercise, Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 13

Muslim society still holds to the exalted moral principles and to the distinguished social characteristics unparalleled in other nations.
Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 96

The Muslim nation is characterized by a distinguishing feature that has made it the best nation that was brought forth to mankind. That [feature] is enjoining good and forbidding evil.
[Qur'an] Commentary, Grade 7, (1998) p. 94

Victory and strength are promised to the nation of Islam.
Geography of the Muslim World, Grade 8, (1994) p. 32

Requital in human life is obligatory in [cases of] premeditated and offensive murder....

There shall be no requital against a Muslim for an infidel, nor against a freeman for a slave.
[Islamic] Jurisprudence, Grade 10, (2001) p. 38

The blood money² for a male Muslim freeman is a hundred camels. The blood money for an infidel freeman is half the blood money for a Muslim, whether he is a Man of the Book [i.e., a Jew or a Christian] or [of] other [religions], such as polytheist, Zoroastrian, and the like.
[Islamic] Jurisprudence, Grade 10, (2001) p. 46

A precondition for a person [who demands justice for having been] defamed is ... being a Muslim, freeman, in full possession of his mental faculties and chaste.
[Islamic] Jurisprudence, Grade 10, (2001) p. 83

2. Blood money—a fixed sum to be paid by the killer in cash or in kind to the family of a person killed by accident. It may also apply in cases of murder, if so agreed by the family of the murdered person.

What are the the legal provisions regarding the following [cases]?
Explain:

One who defamed an infidel or a man known for his immorality.
[Islamic] Jurisprudence, Grade 10, (2001) p. 86

Denunciation of Jews and Christians

Dealing mostly with doctrinal topics, the material in this section is based on Qur'anic polemics against Jews and Christians.

“Those who have incurred [God’s] wrath”—the Jews who do not act according to their knowledge [of Muhammad’s true mission].

“Those who have gone astray”—the Christians who act without knowledge.

Monothelism and [Islamic] Jurisprudence, Grade 4, (1999) p. 72

The meaning of words [of a Qur’anic text]:

“Those who have incurred God’s wrath”—are the Jews.
[Qur’an] Commentary, Grade 9 (2000) p. 28

1. Fill in the empty space:

Those who have incurred God’s wrath are _____
[Qur’an] Commentary, Grade 9, (2000) p. 30

There are in the world today those who profess Judaism and Christianity, out of imitation of their ancestors, [and out] of arrogance and renunciation of the truth, in spite of the appearance of the religion of Islam, which replaced the former religions that had preceded it.

Geography of the Muslim World, Grade 8, (1994) p. 18

The Jews ... there is no bond that binds them, except for a corrupted religion.

Reader and Text, Grade 7, pt. 2 (2001) p. 71

The infidel is the wretched one.

Language exercise, Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 11

Hell is the abode of the infidel.

Language exercise, Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 36

[A *Hadith* told] by Udayy Bin Hatem who said: I came to the Prophet with a golden cross tied to my neck and he said: “O Udayy, remove this idol from your neck.” I removed it and waited while he was reciting the [Qur’anic] *surah*. He recited this verse: “They make of their clerics and their monks . . . lords besides God,” until he ended it. Then I said: “We do not worship them.” He said: “Do they not prohibit what God has permitted and then you prohibit it, and do they [not] permit what God has prohibited and then you deem it permitted?” I said: “Of course.” He said: “Then, this is [like] worshipping them.”

Monotheism, Hadith, [Islamic] Jurisprudence and [Qur’an] Recitation, Grade 6, pt. 1 (1999) p. 27; see also Monotheism, Grade 9, (2000) pp. 21-23.

1. Why did God describe the People of the Book as having made their religious scholars lords beside God, though they did not pray to them as they pray to God?

3. Were the Jews right in having made their clerics lords? Why?

4. Were the Christians right in having made Jesus—may peace be upon him—a god? Why?

Monotheism, Grade 7, (2001) p. 55

Jesus, the son of Mary, is the servant of God and His messenger. God sent him to the Children of Israel in order to command them to worship God alone, with no partner. He is, then, a servant of God and His messenger, and not His son, as alleged by the Christians.

Monotheism, Grade 7, (2001) p. 22

The Messiah, the son of Mary, was no more than an apostle.

Facilitating the Rules of the Arabic Language, Grade 9, pt. 1 (1998) p. 96

Jesus—may peace be upon him—did not say that he was God, nor the son of God, nor a third [person] of a trinity, as the Chris-

tians said. But he said [in the Qur'an]: "I am sent forth to you from God." [So] in this [statement] there is a refutation against them.

[Qur'an] Commentary, Grade 9, (2000) p. 84

4. What is the community that worships the Messiah, Jesus the son of Mary—may prayer and peace be upon him? What is the verdict on this worship by them?

Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 6, pt. 1 (1999) p. 27

[A *Hadith* told] by al-Tufayl, brother of Aisha [who] said: I had a vision that I came to some Jews and said: "You might have been the [perfect] people had you not said: Ezra is the son of God."... Then I passed next to some Christians and said: "You might have been the [perfect] people had you not said: the Messiah is the son of God."

Monotheism, Grade 9, (2000) p. 50

7. What is the verdict on those who make of the Messiah the son of God? Who are the ones who allege that?

8. What is the verdict on those who make of Ezra the son of God? Who are the ones who allege that?

Monotheism, Grade 9, (2000) p. 53

The People of the Book, i.e., the Jews and the Christians, were awaiting the mission of the Messenger of God. When he was sent, and [when] the proof of his truth, as well as the truth of what he had brought with him, came forth to them, they split. Some [of them] believed and others did not.

[Qur'an] Commentary, Grade 7, (1998) p. 114

[Both] the Torah and the Gospels announced the mission of Muhammad and called [upon Jews and Christians] to believe in him, even though the Jews and the Christians denied that.

[Qur'an] Commentary, Grade 9, (2000) p. 84

When the Torah was revealed to the Jews and they became acquainted with what was in it (What was in it? The order to believe in Muhammad when he was sent), they did not believe.

They resemble a donkey that carries big books but does not benefit from them at all. Its lot is toil and hardship. What a bad example! One should act according to one's knowledge, since not acting according to knowledge is a characteristic of the Jews.

[Qur'an] Commentary, Grade 9, (2000) p. 97

The Jews claim to have been selected and chosen and that they are God's chosen people and the closest people to God of [all other] people.... God answered them [in the Qur'an] that [in such a case] they should pray for their own death, if they were sincere [in that belief], for God's close associates move [after death] to [be under] God's favor. The Jews ... did not wish death [for themselves] because they knew their evil deeds [which would not bring them into God's presence].

[Qur'an] Commentary, Grade 9, (2000) pp. 97-98

[Questions:]

3. The Jews claim that they are God's close associates of [all other] people. God has answered them regarding this claim in the foregoing [Qur'anic] verses. Explain this answer.

[Qur'an] Commentary, Grade 9, (2000) p. 98

God has said [in the Qur'an]: "...They seek to extinguish the light of God with their mouths...."

The meaning of words [of the Qur'anic text]

"They seek"—The Jews and the Christians and the other infidels.

"The light of God"—Islam and the Qur'an.

[Qur'an] Commentary, Grade 9, (2000) p. 86

The most wicked man is the one who is called to [embrace] Islam, and to submit to God, and does not respond to the caller, but [rather] encounters that [call] by inventing a falsehood about God, by way of distorting the books of God, and by denying the truth of His messengers.

[Qur'an] Commentary, Grade 9, (2000) p. 87

The [Qur'anic] verses have clarified the wickedness of the Jews who hurt Moses, messenger of God—may peace be upon him—by disobedience, by not following the law of God and by

blaming him [i.e., Moses] for [having] defects in his person.... The Jews' straying [from the right path] is [done] with [their full] knowledge [of the right path] and due to [their] haughtiness....
[Qur'an] Commentary, Grade 9, (2000) p. 84

The infidels—Jews, hypocrites [false Muslims] and others—are afraid of the Muslims more than they are afraid of God, because they do not know God well and [do not know] that He is the one that makes them [i.e., the Muslims] rule them.... The Jews and hypocrites do not dare fight the Muslims when the latter are combined, except from inside the castles or from behind fortification. The infidels, even though it seems that they are united against Islam, they, in fact, are in dispute among themselves. Enmities and conflicting goals and interests tear them apart. When the Muslims get to know their enemy's condition, and his great fear of them, their resolution shall increase by that and their morale will rise.

[Questions:]

How did God describe the Jews and the hypocrites?

What is the situation of the Jews and the hypocrites in battle?

Why?

[Qur'an] Commentary, Grade 9, (2000) p. 50

Jews and Christians Are Enemies and Should Not Be Treated as Friends

God has said [in the Qur'an]: "You will find that the most implacable of men in their enmity to the faithful are the Jews" (*Surat al-Ma'idah*, 82). God has said: "You will please neither the Jews nor the Christians unless you follow their faith" (*Surat al-Baqarah*, 120).

Geography, Grade 6, (1999) p. 43

There is no doubt that the Muslims' power irritates the infidels and spreads envy in the hearts of the enemies of Islam—Christians, Jews and others—so they plot against them, gather [their] force against them, harass them, and seize every opportunity in

ولاشك أن فوة المسلمين تغيض الكفار وتبعث الحسد في نفوس أعداء الإسلام من نصارى ويهود وغيرهم، فيكيدوا لهم ويجمعوا لهم القوة ويضيقوا عليهم وينتهزون كل فرصة للقضاء على المسلمين .
والأمثلة على هذا العداة لا حصر لها بدءاً من كيد اليهود للرسول ﷺ وللمسلمين في أول ظهور نور الإسلام، وانتهاءً بما ينال المسلمين اليوم من تجمع صليبي يهودي حاقق يسعى لاستئصال الإسلام من كل القارات فهذه المذابح التي استهدفت شعب البوسنة والهرسك المسلم ومسلمي بورما والفلبين وفي أفريقيا وغيرها أكبر دليل على الحقد والكراهية التي يكنها أعداء الإسلام لهذا الدين

order to eliminate the Muslims. Examples of this enmity are innumerable, beginning with the plot of the Jews against the Messenger and the Muslims at the first appearance of the light of Islam and ending with what is happening to Muslims today—a malicious Crusader-Jewish alliance striving to eliminate Islam from all the continents. Those massacres that were directed against the Muslim people of Bosnia-Herzegovina, the Muslims of Burma and the Philippines, and in Africa, are the greatest proof of the malice and hatred harbored by the enemies of Islam to this religion.

Geography of the Muslim World, Grade 8, (1994) p. 32

Since the appearance of Islam the enemies of this religion inside the Muslim world and outside it have been working to weaken Islam and the Muslims. In the Middle Ages our Islamic nation faced the destruction of the Crusaders, the Mongols, the Zoroastrians, and other pagan nations. In the present era there is no [aggression] against our nation more serious and more wicked than the aggression of imperialism and its protégé—Zionism.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 73

It is forbidden for a Muslim to be a friend of one who does not believe in God and his Messenger or who fights the Islamic religion. God has severed the [link of] friendship between Muslims and infidels. The Muslim, even if he lives far away, is your brother-in-belief, while the infidel, even if he is your brother or kin, is your enemy by religion.

فوائد وأحكام

١- تحرم موالاة الكفار أو مناصرتهم أو معاونتهم بأي وجه من الوجوه، ومن تولاهم فقد حاد عن طريق الحق.

٢- حذر الله المؤمنين من موالاة الكافرين، وذكر أسباباً تمنع من اتخاذهم أولياء وهي :

أ- أنهم أعداء لله وللمؤمنين، قال تعالى : ﴿ عَدُوِّي وَعَدُوَّتِكُمْ ﴾ .

ب- أنهم كفروا بالنبي ﷺ وبالقرآن وبالإسلام، قال تعالى : ﴿ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ ﴾ .

ج- أنهم أخرجوا الرسول ﷺ والمؤمنين من مكة بسبب إيمانهم ، قال تعالى : ﴿ يَجْرِمُونَ
الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ ﴾ .

د- أن موالاة الكفار تنافي بخروجكم للجهاد في سبيل الله، وطلب مرضاته، قال تعالى : ﴿ إِنْ كُنْتُمْ
حَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي ﴾ .

٣- الله سبحانه عالم بما أظهره الإنسان من عمله، وما أخفاه وأسره، فمن والى الكفار في الخفاء
وأمر إليهم بأخبار المسلمين ، فإن الله مطلع عليه ويجزيه على سوء فعله،

[Questions:]

1. Is it permissible to love the Jews and the Christians...?
Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 5, pt. 1 (2001) pp. 14-15

2. What is the attitude that the Muslims should adopt toward the infidels?

Reader and Texts, Grade 7, pt. 2 (2001) p. 79

It is forbidden to befriend the infidels or support them or help them by any means. Anyone who befriends them deviates from the path of truth. God has warned the believers against befriending the infidels and has mentioned [several] reasons that [should] prevent befriending them, such as:

— They are enemies of God and of the believers....

— They did [do?] not believe in the Prophet, in the Qur'an, and in Islam....

— Making friends with them contradicts your jihad for the sake of God....

God knows of man's manifest deeds as well as of anything he hides and conceals. If anyone covertly befriends the infidels and reveals information about the Muslims to them, then God is [surely] aware of that and will repay him for his evil deed....

[Questions]

2. God has warned the believers against befriending the infidels and mentioned [some] reasons that [should] prevent that. Mention them.

[Qur'an] Commentary, Grade 9, (2000) pp. 60-61

The bond of religion is stronger than any [other] bond. The belief in God and the Day of Judgment is not compatible with loving and befriending the infidels, be they the closest relatives, such as fathers, sons, brothers, and tribe. The Muslim should love the Muslims, support their causes, and sympathize with them in their misfortunes. That is a requirement of the faith. Faithfulness is, then, for the Muslims, and disavowal is for the infidels. Avoidance of friendship and love toward the infidels does not prevent [having] just business relations with them, on condition that it does not lead to friendship and love. God strengthens those who do not befriend the infidels in four matters:

1. He consolidates the belief in their hearts, beautifies it and endears it to them, which is a great grace.
2. He strengthens them with light in their hearts, with which they know the truth.
3. He lets them in the hereafter into gardens under which rivers flow [i.e., Paradise].
4. He bestows His favor upon them. He will not be angry with them [but] will please them with the gardens, Paradise, and dignity that He will give them, which cannot be properly described.

[Questions:]

2. God rewards those who do not befriend the infidels in four matters. Mention them.

3. What is desirable for a Muslim vis-à-vis the infidels?

What is his duty toward the Muslims?

[Qur'an] Commentary, Grade 9, (2000) p. 35

Strong prohibition against befriending the infidels or revealing the Muslims' secrets to them.

[Qur'an] Commentary, Grade 9, (2000) p. 29

It is not permitted to befriend the infidels by loving [them] or helping [them] against the Muslims.

[Qur'an] Commentary, Grade 9, (2000) p. 71

Anyone who turns away from God's orders and befriends the infidels is the loser.

[Qur'an] Commentary, Grade 9, (2000) p. 67

It is not permitted to ask for [God's] forgiveness, nor pray, for the sake of infidels and polytheists.

[Qur'an] Commentary, Grade 9, (2000) p. 65

It is permitted to destroy, burn, and demolish the infidels' castles, as well as anything that strengthens them against the Muslims, if it contributes to the Muslims' victory and to the infidels' defeat.

[Qur'an] Commentary, Grade 9, (2000) p. 39


A Muslim Should Not Emulate the Infidels

Prohibition regarding the emulation of the infidels

The *Hadith* of this chapter is clear regarding the prohibition of emulating the infidels, even if it is [done] with good intention. We are ordered to be different from them.

Monotheism, Grade 7, (2001) p. 91


It is not permitted to emulate the infidels—Jews, Christians, and others—in their attire and clothing. It is not permitted to follow them and imitate them in what characterizes them. The most se-



٣ - التشبه بالكفار والفساق

والمراد به: تقليدهم في لباسهم الخاص بهم.
 لا يجوز التشبه بالكفار - من اليهود والنصارى وغيرهم - في زيهم والبيستهم؛ ولا تجوز متابعتهم وتقليدهم فيما يختصون به. ومن أشد ذلك ليس ما يحمل شعارهم كالصليب ونحوه.
 يدل على ذلك قوله ﷺ: «من تشبه بقوم فهو منهم»^(١).
 وعن عائشة - رضي الله عنها - قالت: «إن النبي ﷺ لم يكن يترك في بيته شيئاً فيه تصاليب إلا نقضه»^(٢).
 وعن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: «غيروا الشيب، ولا تشبهوا باليهود»^(٣).
 وكذا يحرم التشبه بالفساق وأصحاب السلوك الشاذ في البيستهم وشعورهم وغير ذلك من حركاتهم.
 ومن الملاحظ أفتتان بعض الناشئة من الفتيان والفتيات بتقليد أناس من مشاهير الكفار والفساق، ومحركاتهم في حركاتهم، وإتباع ما يصدر عنهم (مما يسمى بالموضة!)، وهذا ضعف في الديانة، وتتمتع في الشخصية المسلمة. يقول النبي ﷺ: «لتبين سنن من كان قبلكم حدو القذة بالقذة حتى لو دخلوا جحر ضب لدخلتموه»^(٤).
 ومن حكمة النهي: أن التشبه بالكفار يفضي إلى مودتهم وتعظيمهم ورفع مكانتهم في نفس المسلم، وهذا محرم، ويؤدي التشبه بهم في الظاهر إلى التشبه بهم في الباطن من الصفات والأخلاق.

٤ - تشبه الرجال بالنساء والنساء بالرجال



rious of these [all] is [having] something that carries their symbol, such as the cross and the like.... It is noticed that some young [Muslim] boys and girls are tempted to imitate some of the famous infidels and sinners and copy their movements and behavior (which is called "fashion"). This is weakness in religion and dissolution of the Muslim personality.... Emulating the infidels leads to loving them, glorifying them, and raising their status in the eyes of the Muslim, and that is forbidden. Their external emulation leads to imitating them internally, in [their] traits and morals.

[Islamic] Jurisprudence, Grade 9, (2000) p. 76

Proper Relations with Jews and Christians

As Islam organized the relation between the ruler and the ruled, it [also] organized the relation of the Muslim society with non-Muslims who live within it on the basis of justice and fairness, as

well as it organized the relation of the Muslim nation with other nations on the basis of cooperation and nonaggression.

Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) p. 65

[As for] the peaceful infidels—it is permitted to have a certain type of interaction with them.... Kindness is done by giving them alms, such as food and clothing and the like, especially if they are kinsfolk, without loving them at heart. Acting justly is done by judging them justly and fairly with no wrong done to them.

[Qur'an] Commentary, Grade 9, (2000) p. 71

A *dhimmi*³ is an infidel who lives with the Muslims permanently, or, in the words of current times, one who is a citizen of a Muslim state, such as the Copts in Egypt.

[Islamic] Jurisprudence, Grade 10, (2001) p. 28

It is forbidden for a Muslim woman to marry an infidel.... It is forbidden for a Muslim man to marry a polytheist woman.... As for women of the People of the Book (Jews and Christians), it is permitted for a Muslim man to marry them.

[Qur'an] Commentary, Grade 9, (2000) p. 74

3. A *dhimmi* is a protected person. This was the legal term used in reference to the non-Muslim subjects of a Muslim state, who had to live under certain legal limitations in various areas that made them inferior to the Muslims. The *dhimmi* status was abolished in most Muslim countries in modern times, but its reintroduction is nowadays advocated by some extremist religious authorities and movements in the Muslim world, as in Afghanistan under the Taliban, to a certain extent.